(1) that, according to the *Thripatidanam* of His Highness Martanda Varma Maha Raja, the State was the property of Sri Padmanabhaswamy, the family deity of the Royal House and that the Devaswom Department should not be separated from the Revenue Department;

(2) that it was against long established usage; and

(3) that the separation would involve a large addition of expenditure out of all proportion to the revenue.

In regard to the first and second arguments, the Member observed that even the pious donor could not have intended the wholesale exclusion, from the Revenue Department, of Christians, Mahomedans, Ezhavas, etc., who formed a large section of the population of the State, when he performed the ceremony of *Thripatidanam*. Further, 60 years after that ceremony, a Christian Dewan took, under Government management, 378 Hindu temples and the affairs of those Hindu temples were once supervised by Christian Tahsildars. Even now one whole Revenue Division was under a Christian (European) Officer who had all the powers of a Dewan Peishkar. The reason of large expenditure, which was urged by Dewan Mr. Rajagopalachari also at the fourth session of the Assembly, could not now be urged successfully as the revenue had considerably increased. The Member did not forget the fact that the expenditure had also swelled to a great extent. The reform he urged on the attention of Government had a vital bearing on the rights of a large section of His Highness' subjects such as Christians, Mahomedans, Ezhavas, etc., who were also tax-payers and it could not be put off any longer, if the grievances of a substantial portion of the population were to be redressed. In conclusion, the Member prayed that, if the reform was withheld solely on the ground of finance, at least a notification be published in the Gazette declaring that all departments of the State service were open to the subjects of His Highness the Maha Raja without distinction of caste or religion.

Dewan's reply.—Noted.

138. State Charities and Poor House.

Mr. R. Gopala Pillai, B. A. & B. L. (Member, T. I. C., Trivandrum) said that the principal item in State Charities consuming a substantial portion of the State finances comprised the *Oottupuras*, the history of whose foundation had not been clearly and officially explained to the public. In 1030 M. E., a circular was issued restricting the feeding in *Oottupuras* to *bona fide* travellers. That prohibitory mandate was altogether nugatory in effect, and, at the second session of the Assembly when the elected representatives of the people appeared for the first time, the iniquitious character of the institutions was placed before Government. As a result of subsequent representations at the Assembly, Dewan Mr. Rajagopalachari issued a proceedings of Government abolishing some of the *Oottupuras* and reducing the allotments of others, so as to provide for *bona fide* travellers and the resident destitute who had long depended on them and who could not have been set adrift without its amounting to an act of cruelty. The Dewan also added that separate orders would issue in regard to the Agrasala in Trivandrum. It was satisfactory that the number of *Oottupuras* had fallen from 41 to 30. The Member's request was that the feeding of travellers in the *Oottupuras* should be put a stop to altogether without delay and an inquiry should be held to ascertain the number of old and infirm people who were fed by each *Oottu* and see whether it was worth while to maintain those institutions at such great cost for the sake of those few.

As regards the Agrasala, in spite of the reduction in expenditure, it was high time that it was placed on the same level with the Moffussil *Oottupuras*. The feeding of travellers should be stopped. It was regrettable that Government did not choose to place any restriction on the feeding of the resident population at the capital, as in the case of the moffussil *Oottupuras*. That system of indiscriminate feeding had created indolence and had undermined the foundations of the moral and material well-fare of an intellectual race and had also brought into existence and promoted bad blood between class and class. They afforded scope for corruption. Ending them was

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the only mending that could be thought of. The Member submitted that those feeding houses were not fundamental elements in the constitution of the State. The Government had adopted the most liberal policy of equalising the status of the several classes of His Highness' subjects. On those considerations the prayer of the people was for the complete abolition of the *Oottupuras*. He added that, if the people had a voice in the framing of the budget, the evil would long ago have been ended.

In the opinion of the Member, State charities ought to include such institutions as poor houses, orphanages, etc. It was time that Travancore started social legislation on the lines above sketched. Representations had already been made for legislation to prevent mendicancy and begging. The general complaint was that begging had been taken up as a profession and even children were being trained to it. Legislation against begging might begin in towns under the T. I. C.'s by provisions being inserted in the Municipal Bill. In the case of the blind and others utterly destitute, arrangements might be made for their accommodation and maintenance.

Dewan's reply.—Noted.

139. Need for introducing some radical changes in the present system of working of *Oottupuras*.

Mr. K. N. Parameswaran Pillai. (Member, Chirayinkil Taluk) referred to the history of the *Oottupuras* and the recently introduced reforms in reducing the expenditure on them. He then submitted that, in spite of the revision of *pathivoos* and consequent reduction in expenditure, there was waste, as very few of the *Oottupuras* were actually feeding any. It was also worthy of note that very few Brahmins were frequenting the institutions for meals.

The Member was of opinion that most of the money ear-marked for *Thanneerpandal*, *Kanjipura* and *Dharmapullu* was being misappropriated. If the amount under the last head were utilised for supplying grazing grounds, the object of the Government would be realised. In 1089 the right step was taken of stopping two *Othuttus* and transferring the funds allotted to those institutions to the maintenance of the hostel attached to the Special school at Kulakkada. The Member, in conclusion, suggested that the amounts under State Charities might be utilised for feeding poor school-boys at noon without distinction of caste, creed or colour. In the alternative, the amount could be used for Agricultural Education.

Dewan's reply.—Noted.

IX. MISCELLANEOUS.—(*Continued*).

140. Need for administrative reforms so as to give practical control to the representatives of the people in administrative matters.

Mr. V. Padmanabha Pillai (Member, Quilon Taluk) requested that the accredited representatives of the people be given the control of the State purse. He also urged the need for reforming the Legislative Council by granting a non-official majority and the power of interpellation.

Mr. G. Raman Menon M. A. (Member, Karunagapalli Taluk) said that the time had arrived in Travancore when it should be the aim of the authorities to introduce such radical changes as would make the officials responsible to the people's representatives. The Member dilated elaborately on the nature of the relations which ought to exist between the officials and the people and *inter alia* explained the method of work of the several departments of the State which made it obligatory on the Government to place the officials under the control of the elected representatives of the people. He was of opinion that there were several angularities of officials which could be removed only by introducing such alterations in the system of Government as would make the officials answerable to the people. The accredited representatives of the people should have the power of enunciating the State policy and regulating the finances of the State. If, in any matter, the duly constituted delegates of the people acted in an unjust manner, His Highness the Maha Raja should have the power of veto. The following is a summary of the suggestions made by the Member:—

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